

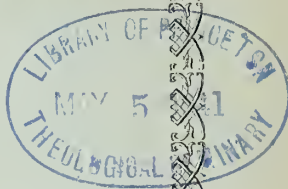


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THE



FIFTY-FOURTH

ANNUAL REPORT

OF THE

A. B. C. F. M.

American Madura Mission.

FOR

1888.

BW7530
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Madura:

PRINTED AT THE LENOX PRESS, PASUMALAI.

1889.

Items from the Madura Mission

STATISTICAL TABLES FOR 1888.

Population of Mission District	...	...	1,775,000
Number of missionaries in the field	...	...	11
„ missionary ladies married and unmarried			19
„ stations	...	...	12
„ ordained native agents	...	...	20
„ villages containing Christians		...	384
„ persons in congregations	...	...	12,036
„ „ „ able to read		...	3,715
Average attendance at Sabbath services		...	7,164
Number of Sabbath schools	...	...	172
Average attendance of do.	...	...	4,152
Fees collected in schools	...	Rs.	11,221-6-5
Total contribution by the people	...	Rs.	7,538-0-0
„ number of church-members	...	...	3,439
Additions on profession	...	...	256
Total additions	...	...	427
Bible women	...	...	35
Persons under instruction of Bible women		...	1,539
Number of hearers	„ „ „	...	69,787
Bibles and Testaments sold and given		...	270
Scripture portions	„ „	...	2,123
Tracts	„ „	...	75,997
School and other books	„ „	...	9,993
School of all grades	171
Total pupils in all schools	5,775

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INTRODUCTION.

FOR fifty-four years the Madura Mission, through its missionaries and helpers has been sowing the seed of the kingdom. Some seed has fallen by the wayside and produced no fruit. The powers of darkness have, in this land, many agencies ever watchful and earnest to spirit away the seed of life and prevent its fructification. Some seed has fallen on stony ground and quickly springing up has gladdened the heart of the workers on the field and the watchers in the home land. But the character of the ground unknown to all save the Master soon revealed itself and when the sun's ray fell upon the blade, it withered away. The fierce heat of persecution, the pleadings or threats of family, the opposition of caste, the cruelty of all soon stagger the weak and causes them to give up Christ and return to the gods of the heathen. Thus in examining the reports of past years, a number of additions and losses are observable, the losses to be accounted for by the fact that the faintly impressed and shallow nature gives away under extraordinary pressure. Some seed has fallen among thorns and though the plant is there, no fruit appears. The reason for this we find in their business matters, their household cares, their general duties which have choked the word and rendered it unfruitful.

We are glad to say, however, that our Saviour's parable is applicable in its last particular and some seed has fallen into good ground and among our number are those who have successfully resisted the efforts of Satan to snatch the seed away, who have endured the fire of persecution, who have run the gauntlet between the cares of this world and the deceitfulness of riches and are bringing forth fruit some thirty, some sixty, and some one hundred fold.

There is a tendency among us all, workers and readers, to forget the principle—first the blade, then the ear, then the full corn in the ear. Anxiety for a rounded and complete Christian manhood, anxiety for the growth of the church, causes us to look for great things in the young church in this country and when it falls short, our disappointment is great. A quiet trust in the mighty power of the precious word we preach, a glance at the example of the Master, who, however opposed, however thwarted, never indicated a doubt of the ultimate success of His kingdom, will reconcile the worker to all the different phases of the harvest field. If numbers do not appear in a report it is not to be concluded that there has been no fruitage. If a spirit of inquiry has been awakened, and a desire to know something more than the ordinary topics of village life has sprung up, if an attempt is made to make the dwellings cleaner, noater, more attractive, if their own persons are clothed with a greater reference to comeliness and modesty, if greater industry in the day's occupation and greater vigor in overcoming the lethargy of a tropical climate are observable, cannot all these be attributed to the working of Christianity. This report then will show a healthful increase to our numbers during the past year, and at the same time we hope that those who read these lines, will be able to see that which is so apparent to the worker on the ground, namely, a growing enlightenment spiritually, morally and materially, both among those who are numbered as Christians, and those who are not.

Missionaries.

At the beginning of the year nine mission families, and seven lady missionaries were in the field. During the year, Mrs. Hazen has been obliged to relinquish her work for a time, and return to America. We hope, that after a short absence, she will be able again to take up work among us with renewed health and vigor. In November

we were glad to welcome back to their field, Dr. and Mrs. Chester, who, after less than a year's absence, return strengthened, and ready for another term of service, among those with whom they have already spent nearly thirty years of mission life. With them came Dr. and Mrs. Van Allen, who expect, after acquiring the language, to enter upon the medical work. A welcome also is extended to Miss Mary R. Perkins, who comes to work as an independent missionary, among the women and children of Mandapasalai station. It would be a matter of great rejoicing if we could retain our present force in the field but alas, we could not. Years of service in this tropical clime demand a change and three of our families must leave us early in the coming year. Our field, then which during the last year, had three vacant stations, during the coming year, will have five vacant stations not to speak of Pasumalai and Madura to each of which an additional missionary should be sent. Long have been our calls for reinforcements and many prayers have been offered that laborers might be sent to us. But as yet some stations remain unoccupied. It is to the manifest disadvantage of any station to be placed under the management of a missionary who is a resident of another station, even though he be a skilled and able workman.

It is impossible for a missionary, with a large station in hand, to travel over large tracts of country in visiting the villages of another district. And unless this visitation is kept up, many evils creep in, and troubles occur which weaken or lessen the congregation. Yet during this last year, three of our members have had two stations to superintend, and some work equivalent to two stations; and during the coming year almost every man on the ground will be obliged to assume the care of an extra station. We most earnestly pray that the Lord of the harvest will bring the need of this great field home to the hearts of some of his servants in the United States, in so forcible and convincing a manner that they cannot but accept His commission and enter this work. Our cry is not for help to

undertake some new and uncertain venture, which may or may not meet the Master's approval, but for help in a work, upon which, in years gone by, he has set his seal, and in which to-day he is manifestly working.

We then, at the beginning of this new year, with deep earnestness and anxiety, ring out the cry to at least five of God's servants "to come over and help us."

The Field.

It lies in the Madura district which contains about 2,000,000 people, scattered over a territory of about 6,424 miles. To work the field we are assisted by a large number of native brethren consisting of 19 pastors 129 catechists or unordained preachers, 17 evangelists, 254 teachers, and 35 Bible women.

Pastors.

These ordained assistants are usually placed in large districts, with many villages and helpers under their oversight and care.

In some central village or town, their residence is situated, and around them is gathered a congregation to whose wants they minister on the Sabbath, and on all other days, when not visiting the surrounding villages. This company of our fellow-workers is in many respects the most satisfactory body among those who constitute our working force. With scarcely an exception, they are fairly well educated, efficient, and commanding the respect of both Hindus and Christians.

It is the aim of the missionaries to throw as much responsibility as possible upon the pastors, in order to foster in them a feeling of responsibility, and independence; and prepare them for the time when the young church in India

shall be supported, officered, and directed only by India's children. The supervision of the villages under their charge, the nourishing of Christian life, the preaching to the heathen, is no small task for the native pastor and it might be thought that the work would be more thorough if the pastor's work was confined to the one church at the centre. But on the other hand the possible loss in this respect is more than compensated by the increased thoroughness of the work in the surrounding places, and in the increased enthusiasm and spirituality of the pastor gained by the prosecution of active work in other villages. He often returns from tour or itineracy refreshed, animated and spiritually better able to preach to his own individual congregation.

Mr. Washburn's remarks are very pertinent at this point. "What our pastors need, is something to call them out, that some work should present itself before their minds every hour of every day, and so pressingly present itself as to arouse them to and keep them engaged in constant employment. In the United States the very idea of the ministry, and the consciousness of being in that calling, the demand of the public, and the requirements of the parishioners, to say nothing of the chief spiritual motives, all tend powerfully to keep a man up to his work. Nearly every one of these stimulants named above is wanting in India. Public opinion makes no spiritual demand on the minister. The parishioners have not sufficiently learned to make great sacrifices to support the gospel, or to look after their pastor. The climate is greatly against energetic persistent work. Hence I should say that a field of labor should be given to each pastor, such that its demands to his eyes should appear manifestly pressing, and hence should be larger than an ordinary home parish"

Mr. Tracy writes:—"The present system of native pastorates is a first step toward ultimate independence of mission control and gradual development of missionary life within the people themselves.

"A pastor whose bent is toward administration rather than preaching has an important qualification for success in any field and better in a larger than a smaller one but a man who is a better preacher than administrator will do better in the smaller place." So we commend the system followed by the mission in placing pastors over large districts. It is the proper system at least until the people are able to support a larger number of these men. They are welcomed in their circuits by the Christians and treated courteously by the heathen.

A contemplated change of a pastor from a certain village, during the past year, brought out quite a protest, or murmur, on the part of the heathen community. Though they had never been persuaded to step over the line and declare themselves Christians, yet they felt the presence of a Christian preacher and recognized the indirect influence for good in their village. His kindly sympathy, and sagacious council, had so won them they were loath to have him go. This is a good illustration of a portion of the harvest which never appears in the yearly report, because not estimated in so many figures.

The presence of Christianity tends to culture, and to an observant eye many traces of the effect of Christianity can be found in the village life, and that too, even among the heathen. Though the standard of the highest civilization in the nineteenth century may not be found, and though there is great room for improvement, yet in any of our stations it is easy to see where Christianity has come, and as with magic wand, touched all into new life, and our hearts glow with satisfaction as we see the difference between the heathen and Christian people, as we see the difference between the *heathen* of a village where Christianity has been preached, and where a church is thriving, and the heathen of a village where the gospel has not taken root.

Further information concerning the pastors and their work may be found in their reports, in the appendix.

Catechists.

This important branch of unordained assistants, numbers one hundred and twenty-nine. All are men who have been educated in school and seminary. Some with but few years' instruction in the schools, finished at the seminary. Others, having passed examinations as far as matriculation, entered the seminary. The character of this class of workers varies in efficiency and spirituality more than any other. If they could be guarded and surrounded by the influences of missionary and pastor, if they could have the impetus and enthusiasm generated at the centres and chief towns, we doubt not but that a larger number would retain the earnestness, the spirituality, and consecration with which they leave the seminary.

But many are, of necessity, placed in villages far removed from all such influences, and alone, or almost alone, are obliged to cheer, teach, and lead the small band of Christians and stem the current of the low village life. One trying feature of our village system is the fact, that when a few families embrace Christianity, it is an imperative necessity, that a catechist be placed among them at once, else they may slip away. Thus a heavy charge is made on the supply of good efficient catechists, and the supply has never equalled the demand.

We have, however, at this time, a larger number of efficient catechists than before.

Our great longing in this connection, is that they might have a greater consecration and a more ardent zeal for souls. This is only to be accomplished by the Holy Spirit, and we await anxiously the time when He will descend on all our catechists, and cause them to feel the burden of souls, and thus arouse in them a holy zeal for the prosecution of the Lord's work. Some of the missionaries' best most important, and telling work is often done in his study with the catechists, and teachers, who come to him monthly—seeking to lead them to a higher plane of spiritual life, so

that they, who have daily contact with the people, may be so filled with the Spirit that they cannot but inspire others. Although 12,000 adherents and 3,500 communicants have been gathered, yet that is but a beginning, and there still remains the great multitude to be won for Christ, and this is to be done mainly by the native preachers themselves. We feel honored and thrilled as we remember, to each missionary come monthly, the representatives of 30 to 40 villages and towns.

Our visitation to the people, and the words spoken, may make but little impression, but at these monthly meetings with our fellow-workers, we have a grand opportunity for teaching them all that the Holy Spirit teaches us. The Hindu character is very imitative, far more so than original, and if by the grace of God, we can lead a life under all the trying circumstances of this trying climate, which is like the life of our great Exemplar, how weighty will be our words, how deep our influence, and how great our opportunity. There has been some question, as to whether the character of work would not be better, if men of the highest qualifications were distributed more largely in our district, even among some of the most backward, and ignorant of our villages.

The opinion which seems to meet with most approval is, to have men of both high and ordinary qualifications, placing them in villages of more or less advancement, according to their capacity.

Mr. Noyes writes:—"In the large stations, with a large number of congregations, we cannot afford many agents of superior education. A congregation never prospers without a catechist or teacher, and to supply the whole field we must have a large number of agents. When there is no native pastor, it may be well to have a superintending catechist of more than ordinary ability, who may have the oversight of the smaller congregations which are instructed by good men of ordinary education."

Mr. Jones writes: "Until—a congregation has grown to

be fairly large, or is one of much promise, it will be generally unwise to place in it a highly educated man. A man of less training will often do more good than the other, as he is nearer the people in method of life, and closer in thought and sympathy. Few of the higher class catechists have humility enough to stoop heartily to men and congregations of low estate."

Mr. Tracy writes:—"I have yet to see, that men of inexperience are any better or more useful, merely because better educated than other men. If the movement were toward giving men of tried experience more wages, or of bringing more sharply into appreciative notice good work done, I would not object. It is their diploma from the school of experience and not the diploma from the University which makes their value to us."

Thus do some of our difficulties present themselves, and in our adjustment of them, we try to remember the adaptability of the man to the village and its surroundings, the amount necessary to prevent their search for other means of livelihood, and the market price of the best men. During the past year many instances might be cited, showing efficiency and zeal on the part of our catechists. Undoubtedly, many of the number added to the church and congregation are due to their faithful labor.

Mr. J. S. Chandler writes:—"The quality of my men was tested, when the enemies of Christ undertook to prevent their preaching in the streets of one of our large towns. By arousing the people of the town a few Hindus endeavoured to bring upon them all manner of abuse and to interrupt their service in the church. The effect of this opposition and abuse was, to bring out both their patience and their perseverance. They determined to avoid offence, and carefully confined themselves to the preaching and singing of Bible truths, and as carefully avoided all notice of the personal indignities heaped upon them in the streets. Some Brahmins noticed this, and acknowledged that it was only their patient endurance, that prevented riot and bloodshed.

This opposition increased their activity, and instead of closing the itineracy at the usual time, they prolonged it two days, until the opposition was overcome.

“The Lord rewarded them, for on that last day they welcomed several families in a neighbouring village out of heathenism into Christianity.”

Evangelists.

Closely connected with the work of catechists is the work of the evangelist. This is the second year in which this department of work has been reported, and they have made an advance on their work of the previous year, preaching in 4,452 villages to 143,552 hearers.

They supplement the work of the catechist who is stationary, having charge of one village, or at the most two or three adjacent villages, whereas the evangelist goes from place to place, now helping the catechist, now preaching in a purely heathen place, with no particular town or village for which he is especially responsible. We look with much favor and interest on this work, as it seems to supply a lack in our village system, and thus far the evangelists have taken hold of the work with much vigor and earnestness, and large numbers during the past year have heard the gospel preached.

Their work, in some of its features, is not unlike the evangelist in the home land, and as we remember what a power for good these men have been in America and elsewhere, we pray that the Lord may give the same power and blessing to His servants here.

Women's Work for Women.

A most hopeful and promising branch of our work is the work among women.

The means used are the Hindu Girls' School, the Bible women for the heathen, and Bible classes conducted by the lady missionaries for the Christian women.

In the *Hindu Girls' schools* 50 to 75 little girls, varying from 8 to 13 or 14 years of ages, for several years are brought under the influence of the gospel, in each important town in our mission.

During the past year 788 children have attended these schools, which, notwithstanding the special opposition, is 122 more than last year. They are taught the ordinary branches, with needle work, and daily listen to the reading of God's Word. The schools are always opened with prayer and reading of Scripture. Many repeat Bible verses and all hear many stories of Christ and his love for man, and though they are taken away from school at 12 or 13, yet an impression is made, an introduction is given to the truths of the Bible, and in after years when heads of families, the door is readily opened to the Bible women who come to give more systematic instruction in the Bible.

Bible Women.

These women report to our missionaries many interesting and encouraging accounts of the progress of the work in the houses.

Miss Houston writes:—"Eleven women have been working in Madura city most of the year, and at the close of the year there were twelve. The opposition of the Hindu preachers has affected our work somewhat. They scattered their tracts everywhere and warned the people not to allow their wives and daughters to learn of the Bible women nor even to listen to them. As a result of this some women were not allowed to read, others were beaten and their Bibles were either torn up, burnt or locked away. We thought that many would stop from fear but most of the women have continued to study and 210 began this

year while only 235 have gone to other places or stopped reading.

“It shows the faithfulness of the Bible women at a time when many women would be afraid to go out, and it also shows that the heathen women are interested and determined enough to learn in spite of all difficulties.”

Mrs. Washburn writes:—“Two Bible women have been at work through the year in the villages of the Pasumalai station. On my visits to the houses I have been pleased to see the improvement of the women who study and begin to think for themselves. They are more neat and tidy in their personal appearance, and seem to have a thought of something beside the routine of daily work common to the Hindu household. In place of the stolid indifference of the majority of ignorant women, one sees in those who study, a growing intelligence—a consciousness that a woman may be a better wife and mother by learning to read and may be better able to care for herself if left alone and destitute.

“One woman, the mother of two beautiful boys too young to go to school, whose husband is a bazaar man but unable to read—when she had mastered the lessons learned of the Bible woman, at once taught them to her little boy and was quite proud of the achievement. It was apparent how much good her learning to read was doing, and how much more she and every mother in India might do for their children, if they had a fraction of the education and home training, that women in Christian lands receive, while children at home with their mothers.

“In one of the more distant villages I was greatly impressed by seeing an old woman, who had been accustomed to attend the meetings held in the catechist’s house, and who had been taught by him and the Bible woman. Her mind was dulled by age and she could scarcely grasp an idea beyond the small round of her daily existence. But she had taken hold of one truth so firmly that no one could move her, and in the possession of it she had great peace

and joy. She was conscious that she was a sinner but 'Christ,' she said, 'was her Saviour. He loved her, and when she died she should go to heaven and live with him.' It was worth going many miles to see the humble but perfect trust of this old woman—alone among her numerous family of heathen children and friends—rejoicing in the confidence of a happy hereafter—a confidence that many with greater knowledge and opportunities might well envy."

Mrs. Hazen writes:—"Although there has been no resident missionary in the Palani station during the greater part of the year the three women have continued the work so auspiciously begun last year and with some measure of success. There have been 142 women under regular instruction and 8,812 listeners during the year.

"I have only been able to visit 17 of these women in their homes, but have been pleased with the progress they have made, and with the interest they have manifested in hearing of Christ. One woman while cooking, amuses her children by telling them how Jesus fed the multitude with only five loaves and two fishes. And when it is ready to be eaten she prays: 'Lord bless this little food that it may satisfy me and my children, as the five loaves satisfied the multitude.'

"Three Gosha Mohammedan women have recently placed themselves under our instruction. We are glad of even so small an opening to this closely secluded class. It has been with much pleasure that I have watched the faces of the large crowds of women who have listened with much apparent interest and great wonder to the marvelous story of Christ's life and death.

"On one occasion I was showing the picture of Christ blessing little children to about thirty women, who were seated on the floor around me. I was much annoyed by one woman who sat in the outer row and not only did not listen attentively, but allowed her child to disturb many others. Soon she began to pass her child over the head of others, to some one sitting near me. For a moment

every eye was turned away from me and I feared I had lost my hold upon all the women. But happily it occurred to me to use the disturbance as an illustration of the way the women may have passed their children to the front, that they might be near Jesus, and have His blessing. In a moment the child was presented to me with 'Please bless it; please bless it;' 'yes' I said 'it was just so, the women brought their children to Jesus. But it is not my blessing, you want, but Christ's blessing. If He were here now would you ask Him to bless your children?' Eagerly every woman cried, 'yes! yes!' 'Well, He is here' I said. Every eye looked hastily around the room and back to my face for an explanation when I said, 'You cannot see Him, you cannot hear Him, but He sees you and if you ask Him to bless your children, He will hear you.' Immediately a very aged woman raised her hands reverently, and called down a blessing upon her children and grand-children. It was very touching, and I could but send up a silent prayer that her faith might receive its own reward."

Mrs. Chandler writes:—"We have employed the same Bible women in the town for over five years. In Battalagundu we have this year 37 new houses opened, while only two have been given up. Our total number now is 259. The Bible women are often cheered by some one coming out in their houses on the side of Christianity.

"One man gave as a reason for not accepting Christianity that 'we tell lies, and I tell a great many and if we join the Christians, we cannot do that and though we resolve not to tell any more, something is sure to come up that may cost our necks, and then we must lie to get out of it.'"

Churches.

Our churches are, with but few exceptions, in a prosperous condition and during the last year we have

had 206 additions to the communicants, which is a larger number than for several years.

This indicates a healthful and encouraging growth among our churches. The number of adherents fluctuates from year to year, but if an increase can be shown in the number who exhibit signs of a new life and are admitted to full communion in the church, we feel that the Lord is indeed with us, and with grateful hearts we enter again into the field for the campaign of a new year, feeling that He who had so blessed in the past, will continue to bless in the future.

We might wish for a deeper conviction of sin in the hearts of those who come before us for admission to the church. In this country that deep conviction, which has so characterised some of the great revivals in former years in Christian lands, is often wanting.

True, they acknowledge that they are sinners, that they need a Saviour, that they believe in Him and many find great peace and comfort in the thought that all is settled for them, and that their case is safe in the hands of their Advocate and Mediator.

But deep contrition and sorrow for sin we do not always find. Still we remember in civilized lands many of the Lord's dear and trusted servants have not experienced this contrition for sin, but have come into the light without ever feeling that it has been dark.

We are all so different ourselves and the subject of such varied experiences in our Christian lives that we do not prescribe any fixed, unalterable law for those who come and wish to be numbered among his disciples. A credible profession of belief is all the Lord seems to require his ministering servants to demand, and when they come leaving friends and people, enduring persecution, oftentimes cruel and severe, these professions, to say the least, are credible. To those who are inclined to think that a different nature is here, one which will resist the action of the Holy Spirit, or at least exhibit less pronounced and vital

evidences of the new birth, the following case illustrates what frequently takes place and will give food for thought. In one of the villages of the Mandapasalai station where the people are all of one and a high caste, during the past year, a man of ordinary means, becoming convinced of the truth of the gospel, determined to take Christ as his Saviour. It seemed at the time a clear case of a true conversion, and the satisfaction and joy of the new convert in his new found faith was an inspiration to all. Opposition commenced, and he was soon brought before the head men of the place.

“Why do you, after having spent the greater part of your life in the service of our gods, forsake them now” they asked. “Well I was blind then but can see now” he answered. After deliberation the determination of the council was delivered to him in these words. “We give you twenty days to forsake your new religion and return to us.” “Twenty days or twenty years, it makes no difference. I will never forsake Christ” he answered; so persecution began. His oxen were driven off and he was prevented from ploughing. He has been taken before the authorities on three different false charges, his friends and relatives have forsaken him, the companions of a life-time (he is about 60) have deserted him. One of his relatives has brought suit against him to recover land and no one will testify for him and though ten times twenty days have passed, he remains firm as a rock. What shall we say to this? This man had no social condition to better, for he is of high caste; he had no law suit in which to be assisted, for all was peace and quiet till he confessed Christ; he had no money to make, for he had a fair competency; he had no friendships to form for he was surrounded by relatives and friends. Not a single reason or motive for forsaking his religion can be assigned other than that the mighty power of God has taken hold of him, and who will dare to say that his is not a real conversion, the birth not of flesh and blood but from above.

It is true now as in the times of our Lord that many

come for the loaves and fishes, but we rejoice to say that it is equally true now as then, that some have found Him to be a satisfying portion, have no wish to leave Him and are enabled to say with Peter "To Whom shall we go? Thou hast the words of eternal life."

Congregations.

These consist of communicants and adherents. Into the number of adherents we admit any and all who break away from heathen practices, and signify an intention to lead a life in conformity to the requirements of Christianity. Many come understanding but little of the truths of the gospel and oftentimes many come to better their condition or hoping to gain assistance in legal troubles. Some come because a few of their head men are convinced of the truth, and they follow with their families just as they would follow the head men in any other scheme or venture.

We welcome them because they are thus introduced into the great nursery of the church, and after sitting under its administration for months, many find a greater good than the one for which they came. They come for the frail earthly friendship of man, and find a kingly, heavenly friend: they come for peace from legal troubles, and they find the peace which the troubles of earth cannot destroy: they come for the riches of this world and find the pearl without price.

The addition of 206 to the communicants this year were from this number and perhaps at one time they were a most unpromising class of people but the church has so developed them that in the eyes of missionaries, pastors, or helpers they are ready to be enrolled as the Lord's disciples. In certain sections of our mission field a great susceptibility to the preaching of the gospel is observed. In the stations along the southern border, it is not an infrequent occurrence to have 100 or 150 persons in a village give their names to us, promising to embrace Christianity.

Mr. Hazen writes:—"There has been special religious interest in the northern part of the Palani station, and the movement has given us access to a number of new villages and resulted in a new congregation at Thumbalapatty where we have built a church, stationed a catechist and have regular services."

To a stranger a new congregation just from heathenism would not present many startling features. Many would scarcely know why they have made the change. Clear views of Christ and their duties as Christians are unknown. In some way Christ saves them, exactly how, they do not know, in some way Christianity is to better their condition but in what way they cannot explain.

Here then comes in the catechist and by daily teaching the Bible and by preaching on the Sabbath, their knowledge is increased until the time comes when certain of their number see the truth and confess Christ and are regularly enrolled in the church. The heathen call them "Christians" when they break away from their old religion and attend our services, and though at first they may know little of Christianity and are not over promising; we do not deny them the right to the name. The experience of years teaches, that if these new comers cannot be classed in some way with us, they slip away and fall into their old habits again, whereas under the present system they are largely held and many are finally added to the church. Success warrants us in the employment of this system and when we point to this or that bright, efficient, spiritually minded helper and say "that man's father or grand-father was as unlikely and ignorant as some who have just broken away from heathenism, that is the result of instruction in God's Word for one or perhaps two generations," the wonderfully transforming power of Christianity is brought very vividly and convincingly to our minds and we hereafter hesitate to place any limit to the possibilities for good, in the darkest human soul that asks for admission to our number.

Offerings.

This is a subject that is ever kept in a prominent position before the people.

In every possible way we endeavor to instil in their minds, that giving to the Lord is a principle that should be as carefully observed as any other Christian principle.

It has been found wise to place before the church and congregation as many objects as possible, as they will give more willingly a little to several objects rather than a large sum to any one object. So they may give by the handful of rice for this object, by kalayams or a collection of the smallest coin placed in a little box or kalayam for another object, then there is the regular Sabbath collection, the yearly subscription, collection for the different benevolent societies, collection for repairs and other minor objects. Each of these objects brings in a little which in the aggregate during the past year amounted to Rs. 7,538.

When the extreme poverty of the people, and the fact that not many rich or mighty are numbered among us, are considered, this is a generous offering.

Furthermore as we compare the record of this year with that of the former years, a decided advance is noticed. Looking at the church members alone we find that this year they have doubled the amount given years ago.

This money, has supported our pastors, who draw nothing from the American Board, it has paid the wages of 17 evangelists, also for some special evangelistic work, and finally it has contributed to the building of churches in the different districts.

If all our Christians gave proportionately as some of the poorest give, the present amount could be easily quadrupled. But here, as in some other countries, as a rule it is the poor, rich in faith, who give. May God open the hearts of the people that they see and feel the truth of the words, "He that watereth shall be watered also himself."

Itineracy.

The statistics show a great activity in this branch of work during the past year.

There are two different plans pursued by the missionaries in prosecuting the itineracy work.

One is to have a pastor and five or six helpers make the itineracy among the heathen villages of his own pastorate; whereas the other method is to have two pastors, or more if possible, with twenty to twenty-five catechists enter upon the work.

As many are aware, this work is peculiarly and particularly for the heathen. The missionary on his tours, the pastor on his circuit, and the catechist in the village, aim at the building up and strengthening of the Christians, but on the itineracy the Christians are passed by and direct aggressive effort is made into the ranks of heathendom. In past years this method of work has been greatly blessed. Some of the large congregations which were received over in the southern part of the district were the result of the itineracy. The catechist or pastor may have made an impression, but the coming of a large body of men into the place with music, song, picture, sermon and prayer has proved the turning point, and many have thus been moved to act on their impressions. The helpers on such occasions seek some large central place and pitch their tent. In the morning after united prayer they sally forth to the villages which are in the neighbourhood, and sing and preach.

At 10 or 11 o'clock they return and report the experiences of the morning at a prayer meeting held in the missionary's tent. In the afternoon the programme of the morning is repeated, then at night all the helpers unite together in a service in the principal town or village. If interest warrants it, several days are spent in one section, then on to another encampment with a repetition of the programme.

Larger crowds attend upon these services than upon

any other service held by our mission, and though it is impossible to measure the actual amount of good done, yet one thing is certain, namely that the Word of God is by means of preaching, singing and the magic lantern placed before thousands of heathen.

Schools.

One of the hopeful agencies for spreading the truths of the gospel among this people is the school. In the 176 mission schools which are scattered over the whole Madura district the Bible is daily taught, prayer daily offered, and daily are impressions made which, but for the agency of the school would be unknown. To these schools come both the Christian and the heathen. The Christian that he may learn to read the precious message of God's love to man; for we find that though the gospel takes hold of the unlettered, untutored heart, yet more satisfaction and more usefulness is attained if at least there is sufficient education to enable the new converts to read. The heathen comes whose father would resent and bitterly oppose his entering a Christian church or attending a religious service, yet on account of increased advantages or greater facilities, will allow his son to sit under Christian instruction.

And in all this there is no subterfuge on the part of the missionary. The heathen know full well that we are influenced to have school work among them, by a desire to acquire opportunities for teaching the gospel. They know full well that we will teach the Bible, and yet many are the calls that come from them to the missionary to establish a school in some far removed village where their children are growing up, untaught and unlearned. They suffer the Bible teaching, in the hope that no impressions will be made. We give the Bible teaching in faith in Him who said "is not my word as a fire and like a hammer that breaketh the rock in pieces."

The last year has been one of trial to some of us in re-

hation to the connection of the school with the government. The vast number of rules and regulations to be observed, greatly wearies and in the end brings so little, that it seems a great loss of time and labor to little purpose. The rules are often so strictly administered by deputy inspectors as to void the very purpose of the government, which is to encourage education among the people and to help backward districts.

Mr. Tracy writes:—"For a year or two past our village schools have been undergoing the test of severe discouragement. Between retrenchment in the matter of school grants; and the administration of deputy inspectors who discriminate against a mission school, knowing that from this decision there is no appeal, the village schools, however well kept, have been having exceedingly small grants. But still they must be kept up or we must give up one excellent means of keeping our work up to its best. That village schools are a means of evangelical influence, and that direct good alone can be cited in many instances is undoubted.

"I have hoped that Christian young men, unsupported by this mission or any mission, would gradually take up the work of village schools on their own responsibility amenable to Christian influence while deriving their support from fees and grants. In Tirumangalam station there have been three such schools and in Tirupuvanam station one such school. Were primary education appreciated by the local government, or insisted upon by the imperial government such schools would be far more common, and we might to some extent withdraw funds now employed in maintaining village schools and apply such funds to more direct evangelistic effort."

We have had about the same number of pupils under instruction in our village schools as last year.

Our boarding schools are now as they have ever been in a flourishing condition. Being under the direct and constant care of the missionaries they seem to prosper, and are a source of comfort and satisfaction to us all.

The teachers are faithful, and the pupils are kept from the contaminating influence of the village life, and surrounded by every possible Christian influence that can be brought to bear upon them, to their improvement we think physically, mentally and spiritually. Four or five years thus spent in these schools, then another five years spent in our higher institution at Pasumalai, seem to be enough to call out all that is good in a student, and give Christianity the opportunity to make the most of what is in him.

Hindu girls' schools have been mentioned under the head of women's work for women so further mention here is unnecessary.

Madura Female Normal School.—Of her work for the year Miss Swift writes:—"To an observer from the outside, our work in the female normal school would no doubt present no striking points of difference from that of last year, but to the workers themselves, many changes are apparent. Our numbers have been much greater than ever before. The average for the year has been 143. The number of boarders is 75. While we are looked upon by the mission as an educational institution, we are on the other hand, inspected, criticized and reported upon by government officials as a 'Training school,' and it is an acknowledged difficult thing to keep both of these departments in equally good condition. We have had 28 young women in two classes under training this year as II grade and III grade mistresses. Believing that the sense of responsibility would be most useful in creating earnestness in the work of the normal students, we dispensed with the primary teachers at the beginning of the year and since that time the entire work of the primary department with the exception of Bible teaching has been done by the normal students under the supervision of a head mistress. They have taught calisthenics, singing, kindergarten occupations and sewing with good results. Unwilling to trust the Bible study to these immature teachers we secured for this the best teachers we could find, all of whom had had

long experience but this study in the lower classes has been more unsatisfactory than any other.

"This is a source of much regret and of some surprise. Bible study in the higher classes has been good and the girls have studied with zest and evident pleasure and profit. The inspectress' visit was very encouraging to us in our normal school work. She expressed herself well pleased with the condition of the school and says:—'As this is the only normal school for girls in the Madura district it occupies an important position of which it is proving itself worthy.' The director also expresses his pleasure in reading this report and hopes that the grade of the school will soon be raised and its scope extended. We believe that the time is come when we must heed the call for higher female education, and the almost imperative demands of parents by adding higher classes. Even now the children of some of our best people are being sent to Madras to be educated because we do not come up to the requirements of the age as regards English. We are behind almost every other school I know, of equal size and importance, and I hope the day is not far distant when we can take a step in advance of our present position. The school meetings for prayer and the weekly 'Bible reading' have been regularly attended, and we have had some special meetings of particular interest. In June an all day meeting for prayer and consecration was held and it was a time of refreshing. Eleven girls united with the church during the year. This number is smaller than that of last year but the proportion of students who are church members has been much larger than usual since all but the younger girls in our primary classes have been received.

"The Benevolent Society held its meeting in September and many of our mission catechists and pastors were present. The programme was prepared by the pupils and teachers and was an interesting one. The amount raised for the year by this society and its branch society at Battalagundu was Rs. 45. Part of this has been expended in the support, for a time, of a Bible woman in one of the villages.

In this society, the girls are being trained in Christian giving, and its influence in many other directions has been good."

Battalagundu Girls Boarding School.—Miss Chandler writes:—"Reduced government grants necessitated reduced numbers in our school, as with the opening of the year 1888 the 6th standard class was sent to the Girls' Normal School at Madura, and some elementary scholars refused admission, so that our average number has been only about 40 against 50 of the year preceding. The class work has been unusually successful, as all of the 39 girls presented before the deputy inspector passed his examinations. The long needed well, for which a donation of £8 was received two or three years ago from the Wellesley Preparatory School of Philadelphia, has been completed at an expense of Rs. 175 and is a great boon.

"The want of a general and marked work of the Spirit among us, though a cause for sorrow, has not prevented spiritual growth in individuals, and has been an incentive for much prayer and personal Christian endeavor on the part of the school-mistresses. The fact that a large number of the girls are only 12 years or younger may partially account for the small proportion of church members. There have been eight and ten enquirers at times but evidences of conversion were still lacking and only two have been received into the church. The girls have kept up their interest in their own little benevolent society, and have sewed Saturday afternoons to increase their contributions to it. Their daily prayer-meeting for the Holy Spirit has been continuously held."

Madura High School Building.—Mr. Jones writes:—"The great event of the year in this work has been the opening of the new high school building. For some years this building has been a great desideratum; about three years have been spent in seeking funds, in preparing plans and estimates and in building. It has been a long and laborious task. About Rs. 14,000 has been expended on it of

which the American Board granted Rs. 6,000 and the government nearly Rs. 4,000. Nearly Rs. 2,000 have been received in subscriptions and donations from kind friends, most of whom are non-Christians, to whom I once more offer my warmest thanks. The building was opened Oct. 24th when E. Turner Esq., Collector, presided and the fine hall of the institution was crowded with the elite of the town. The average attendance at the institution has been larger than formerly and I believe it has done good solid work during the year.

"I wish I could here end my report of the school. But its record also includes opposition and rebellion. The violent and constant denunciations of our schools by the Hindu preachers who often harangued near our building to our boys, and the feeling among the Hindu masters and students that the school was growing more thoroughly Christian than ever before, at the close of the year led to an insurrection among many of the Hindu boys which caused the school year to close in confusion. Most of the students of the high school department had to be dismissed for insubordination and much falsehood and hostility and fanaticism have been the result. The Hindu masters have left the school and have announced their intention to organize a rival institution, a part of whose work will be to teach their 'dear Aryan religion.' This has led me to pray much for a strong missionary who could take up this school as his own peculiar work and prosecute it with vigor and make it into a mighty instrument for the uplifting and Christianising of this people."

Pasumalai Institution.—Mr. Washburn reports as follows:—"The history of a great school is in some respects like the history of a human being. It is a number of systems and a multitude of agencies so organized as to be a unity and to turn out some specific and beneficent result. The Pasumalai institution includes a number of schools and departments and a considerable agency, and sets before itself very definite objects. It includes a boarding department of 200 pupils, in which a passed hospital

assistant looks after the health and exercise; a normal school and its adjunct, a practising school, supplying instruction and training for masters; three instructors in the Bible and theology, &c., supplying instruction for a two years' course in theological subjects; middle and high school and second grade college providing a general Christian education for Christians and non-Christians who please to avail themselves of the opportunities afforded by this institution. In outline the school is well organized and systematized; but there are many gaps yet to be filled up and improvements to be made. Especially is this true on the physical side. Gymnastics now represent for the most part the physical instruction imparted by the school. This is an advance on a score of years ago; but any proper attention to the body and its organs, as instruments of the mind, requires that co-ordinate training of these should accompany that of the mind; that the child awakened to systematic thought and work in the kindergarten should be disciplined in eye and hand by the drawing master and further trained, in the use of his hands and his intelligence by a manual training master as well as by the gymnast. Especially is this necessary in India where a school education has never been associated with any hand-work or physical labor. This much at least of physical training should be included in the scope of a general education. Better instruction, too, is needed in secular subjects, and in the Bible. This is of the greater necessity because the school books, particularly for instruction in English, are very far from satisfactory.

"The number upon the school roll this year is 400. About 350 have been in regular attendance; the boarding department has numbered as many as 207 at one time. The December examinations close the school year. Returns for most of these are not received in time to be embodied in the annual report. Last year's results compared with the results from other schools of corresponding grades examined by the government showed our school to be much above the average in all examinations. In the

Peter Cator examination in Scripture and Christian Evidence in which most of the principal mission schools of the presidency compete, we gained a prize in both higher and lower grades and a good number of certificates. In July the Madras Athletic and Field Games Association commissioned its secretary to come to Pasumalai to hold an examination for teachers in gymnastics. At this examination 7 appeared from our school, 2 of whom received first class, and 3, second class certificates. At the subsequent athletic contest in Madura among the schools of the district, our students acquitted themselves so well as to draw from the Director of Public Instruction, a minute commendatory of their excellence. I may say here that gymnastic practice under a medical adviser and a training master has been made compulsory in all departments, and the beneficial effects of the exercise as regards health are very manifest. The hardest working classes have been exceptionally free from illness through the year. Aside from this, we have suffered from the usual epidemics which afflict schools—measles, chickenpox, and fever, about as usual.

“In the examinations not conducted by the Government, especially in the higher classes, we have been assisted by educational friends and the committee of the mission who set the papers and valued the answers. The results of the written examination in the Bible and the theological classes have mostly come in and are on the whole gratifying.

“Instruction in European music has been carried on as in previous years, but the numbers to be dealt with have been so large as almost to swamp the instructors. About two hours and a half a week has been given to instruction and some progress has been made. ‘The Up and Ready class’ have worked steadily at its Bible texts for another year.

“The Young Men’s Christian Association has a good number of earnest members in it, who have kept it not only

active, but very usefully at work, both in the school and in the villages around. About the middle of the year, the association secured the services of a catechist to fill the place of their venerable and much esteemed preacher who died last year. In the interval, the association supplied the lack of service by weekly deputationis sent to the villages to preach and to hold prayer-meetings. Beside the work of the association two congregations in the Pasumalai district have been cared for by students in the training and theological classes. It has given them some taste of practical life, before they are placed in independent charge of congregations of their own.

“The general religious tone of the school has been such as to encourage the pastor. Twenty-two from the school have united by profession with the station church; four of these were from the heathen. I cannot forbear here to refer to the sickness and death of the father of one of our students as illustrating the effect of a Christian example of a dutiful and a faithful son. Though the father was a heathen his son had been with us for ten years and has nearly finished his course in the high school. At length the father came to us ill, having failed to get at the government hospital the relief he hoped for. He proved indeed to be ill of quick consumption. Almost his whole conversation after he came here was about religion. In the strongest terms, and with the most expressive gestures he declared his abhorrence of the heathen priests and soothsayers and with equal vividness he described his entire resignation of himself to Christ. ‘I put Christ’s name upon my head’ said he, laying his hand upon his crown in token that he resigned himself to him. ‘I will never leave Jesus Christ. I have served the devils—heathen gods—long enough.’ Occasionally he was heard repeating with much feeling, parts of the Apostles’ Creed which his son had taught him. He was a carpenter: and while he was ill many of his caste people came to see him. One day he said to them;—‘The carpenters take a piece of wood and they make a god: the potters take a handful

of clay and they make a god: and the stone cutters make a god out of a stone. And when they have made them they are good for nothing and can help nobody; but Jesus Christ will save us.' Every week he hoped to be a little better so as to go to church and be baptized but the end approached sooner than any of us expected. His friends insisted on taking him to his own house to die, as it is a family disgrace if one die away from home who is within reach of it. He was in a dying state when removed. He would not pronounce the name of Rama, but bowed his head at the name of Christ and so died. Under these circumstances the large assembly of his friends consented that Christian services should be conducted at his grave.

"Sixteen men leave the normal and the theological schools at the end of this year to take up work; of these, several have passed the University matriculation examination, and some of them have gone through a course both in the theological and normal schools. We look forward with much hope to the addition of this force to our band of native labourers. The time has already come when the theological and training departments should receive the special attention of a missionary set apart for that work; only the great want of missionaries has stood in the way of such an arrangement being made; it should not long be delayed.

"We have now had the use of the Hollis Moore Memorial Hall for more than a year for our theological school. It has also been in use for the normal department and we have found it of the greatest service. Indeed, it would have been quite impossible without it to have supplied room either by day or night for our increased numbers. In the confusion and disorder of rebuilding it has also been a harbour of refuge for dislodged classes where they have found not only shelter but comfort.

"But one of the chief way marks by which we shall remember the year 1888 will be the rebuilding and enlarg-

ing of the old college hall. The core of the old edifice has been preserved; but otherwise the building has been wholly reconstructed, and a second story added to serve as a hall for the daily use of the school, and the lower story has been rearranged into class rooms, for the principal and the teachers. The foundations and the pillars are of cut granite and the completed structure is comely and convenient.

“Four houses for the use of teachers have been erected on land, recently presented to the mission by Mr. Grant Aseervadam, pleader of Madura.

“We are indebted also to friends in the United States for lamps for lighting our new hall and for additions to our theological and school library. A small addition has also been made to the permanent funds of the institution.

“Altogether the year has been one of great activity, prosperity and marked advance; in all respects calculated to encourage those who from abroad have assisted, and those on the ground who have borne the labor and the heat of the day.”

Medical Department.

Dr. Root reports on her work as follows:—“Dr. Chester, having been granted leave of absence in America, after fifteen years of uninterrupted service, I was left in January 1888, in charge of the medical work of the mission. The work has been essentially as in former years except as it has brought more frequent calls to patients in outstations, and a greater weight of responsibility upon me.

“An unusual number of complicated and difficult cases, among women and children, have been treated with, I rejoice to say, favorable results in all but two cases.

“The Hindus have seemed to me less conservative than formerly and have been less averse to patronizing the dispensary and hospital.

"The hospital building—though without beds, has been well patronized all the year by Brahmins and Mohammedans, as well as by those of other castes. It accommodates from eight to twelve patients with their friends, and at various times during the year this number has been complete. I recall one period of three weeks, when the hospital being full of Christian patients, we had three serious surgical cases from heathen families, representing the vellalah, goldsmith and brahmin castes. This was so remarkable that with enthusiastic zeal Bible women, Christian teachers and others, talked with these women daily about God and His love. It was rare in those days to look into the room, without seeing some earnest worker reading and talking. At this and other times Miss Chandler and Miss Swift have kindly spoken and prayed with the patients.

"More and more I am convinced that in this way, by quiet talks and readings in the retirement of the hospital, far beyond all opportunities (so called) in private houses we have the open sesame to the women's hearts.

"The Bible woman has, as always, read and explained portions of the Bible at the daily clinic, and has through this intercourse with the people obtained access to a few houses.

"There has been serious illness in our mission circle and among the hospital assistants, but we have had no deaths, and it is with the deepest gratitude to God that I acknowledge the healing which has come from His hand.

"I, also, with all our mission, rejoice in the safe return of our mission physician, and that he has brought with him one of the many so much needed helpers for our work."

Abstract return showing the number of cases treated in the Madura Mission Dispensary during the year 1888.

Total of New and Old Cases ...	...	...	20,551
New Cases ..	...	...	12,709
Old Cases ...	...	...	7,842
In-patients...	...	...	518
Medical ...	...	...	5,714
Surgical ...	...	...	4,832
Medical and Surgical	...	...	2,163
Europeans ...	...	...	112
Eurasians ...	...	...	123
Native Christians	...	...	3,181
Mohammedans	...	...	1,492
Under 6 years of age	{ Males	...	1,143
	{ Females	...	1,386
Between 6 and 21	{ Males	...	1,672
	{ Females	...	1,571
Over 21	{ Males	...	3,721
	{ Females	...	3,216
Labor Cases	...	...	37
Villages from which patients have come..			216

“Opposition.”

This is a new and strange heading to appear in our report, but during the last year active, combined and carefully organized effort has been made on the part of the Hindus against Christianity. “Do you not know that the number of Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a well which continually lets out but receives none in?” So reads one of their lately issued tracts which is written with the aim of inciting them to the work of withstanding the inroads of Christianity. This is not the testimony of an enthusiastic missionary in love with his work nor of a friendly visitor to the mission field but the impartial testimony of a most unwilling witness which can

we not say is the best possible evidence of the work missions are doing in this country.

As their most persistent efforts were made in the city of Madura and as the movement in the smaller towns was in many respects similar, we allow the missionary at Madura to make the report. He writes:—"Early this year the new enthusiasm for Hinduism and the bitter jealousy against Christianity which had been fanned for some time and in many ways at Madras, broke out into a flame which spread over the Presidency. Madura Hindus have been partly consumed by it. The Madras Hindu Tract Society sent out in March one of its preachers, who seemed kindled with a phenomenally bitter zeal against our religion and its missionaries. He poured into many willing ears, for some weeks, the vilest abuse of the Bible, Christ and Christians. With Bible in hand he would daily preach to sympathetic crowds in our streets, devoting part of his time to a vehement rehearsal of infidel blasphemy against the Old Testament and the remainder to a tirade against Christ and His messengers—the missionaries—than whom no class of the community were represented to be more dangerous. During the great Hindu festival in April several others joined him. Wherever our men met to distribute tracts or to preach the Gospel, one of these men quickly and vehemently opposed them. Not a word did they say in favor or in elucidation of Hinduism—it was one constant abuse of Christianity. Their work soon bore fruit. For, during the festival, our Christian preachers were attacked by fanatical mobs, when stones and other missiles were thrown at them and they had to run for their lives. For some time they were daily insulted upon the streets. Three of the rioters were charged before the police court and, while one has disappeared, the other two were fined and imprisoned a month each. After this riot the leading preacher placed himself daily in proximity to our schools, and upon the children being dismissed, would urge them to leave our schools and following them to their homes would beseech their parents to save their children 'out of the padre's

jaws.' Men were passionately appealed to that they might refuse to place their daughters and their wives under the instruction of the missionary ladies and their agents.

"He was paid by the Madras Society which also furnished him with an abundance of slanderous and blasphemous tracts and also secured the best legal talent to defend him in the courts. His appeal was to the passions of the people. The ignorant and a number of young men gave him their approval and sympathy. This man who was really the cause of most of this has left the place in disgrace after being beaten and robbed by his own friends. On the eve of his departure he called upon me with the apparent object of excusing himself and of urging me to 'crush' the old friends who had become his enemies. And when he left he had to beg his railway fare from the Christians, the very ones whom he had abused. It was a favor, however, which they were not loathe to confer upon him, since by it they rid the place of him. He is gone and his successor also has left and we are alone again.

"They, however, are only one of the manifestations of an *organized* movement for the revival of Hinduism. To them its revival is synonymous with the destruction of Christianity. We shall then hereafter expect continuous opposition; abuse and persecution it may be. But we must regard it as anything but an unmixed evil. It is I hope and believe the thorn in the flesh of the church of God in India which will more than all else call its attention to the sufficiency of divine grace. Better far a hundred times, this vigorous opposition than the smiling assent of a nerveless and careless apathy which we have so long lamented. The persecutions of this year have undoubtedly given to our Christian community a nerve and strength which it did not formerly possess and it is a very encouraging fact that not a soul has under this excitement gone back to Hinduism nor is there one who has not been strengthened in his faith by it."

Conclusion.

It is a singular fact, noticeable in examining the conclusions of the Reports for past years, that each writer after a careful examination of the workings of our organization in all its branches for one year, feels the same need and sends up the same cry for the Holy Spirit to bless and put more intense life into our work. Our methods are satisfactory, being the result of a careful study of the people with the added experience of years and thorough discussion suggests no important change.

Year by year the Lord gives increase, some years greater in one respect and some years greater in another, but always increase. But as we read the history of the church in the early ages and remember the gigantic strides made among a powerful and intensely hostile people, as we read of the conquests of the Gospel in other and in many respects, similar lands, we cannot view with any very great degree of complacency or satisfaction, the few hundreds which are yearly added to our number.

True it is that Christianity is slowly elevating this people and our hearts are deeply grateful that though the spiritual sower oftentimes is obliged to quietly and trustingly wait for years for the fruit, He permits us to see the harvest springing up about us.

Still the restless anxious human heart longs for more, more souls, more subjects for the kingdom of our Lord and Master and we have need of great patience to await His time and power.

So at the beginning of this new year, our prayer is that He will reveal himself in us and show both missionary and native worker what is in us that prevents a mighty outpouring of His Spirit, so that an Annual Report instead of hundreds, may record the acquisition of thousands.



APPENDIX.

Pastors' Reports.

KOTTAIMEDU CHURCH.

Through the grace of our Lord 6 men and 2 women who are relations of the church-members of Kottaimedu and 2 families containing 7 souls at Andipatti have been newly received into Christianity and are being taught the Scriptures this year.

Seven souls at Kottaimedu and 17 in the Andipatti circle making 24 in number have confessed Jesus and became church-members this year. Eight children at Kottaimedu and 16 children in the Andipatti church have been baptized, 2 prayer-houses were built and dedicated at the end of April, one at Nallakaruppanpatti and the other at Koilpatti. Both of these are new congregations. The members of the congregations of these two villages are regular in attending Sunday services and in learning the Bible. The Lord's Supper was celebrated 6 times this year.

Mr. C. F. P. Sebastian, the civil apothecary and Mr. C. P. Stephens, the government registrar have contributed much towards my wages and have helped in raising funds to enlarge the church.

The meetings of the Young Men's Societies of Kottaimedu and Maniakaranpatti are regularly held and at times the young men at Maniakaranpatti go to preach the Gospel. In addition to these Sunday services Sunday schools are held in separate places in Periakulam, one at Kottaimedu, one at the bungalow and the other at Tenkarai. Many of the Hindus attend and give ear to the Word of God.

C. WILLIAMS, *Pastor.*

KOMBAI CHURCH.

There are several items of interest that may be noticed in the 11 villages belonging to the Kombai pastorate. By the blessing of

the Lord the congregations have increased this year. The death of Mr. Sarguna Pandiar, a prominent member of the Kombai church is one of the chief events of this year. He was connected with the Zemindar's family of Kombai and was called the minor Zemindar. His relatives, the Kapiliars, are very numerous, rich and influential and he was the first convert among them. He lost all the honor due to him by his people but Christ was his gain. By the persecution of the Zemindar and his relatives he was driven away from his house and had to live a solitary life in a grove adjacent to Kombai. By patiently enduring indignity, reproach, abuse and loss of property in consequence of his conversion, without recourse to the law, he made those that persecuted him, his friends. At the point of death he requested the pastor to offer prayer to God and to give him a Christian burial. This he said in the presence of the Zemindar and his close relatives who came to see him and help him in his sickness, and thus he died after urging his relatives not to do anything against Christians nor to interfere with the funeral services.

We humbly solicit prayer that He may send down the Holy Spirit so that many may become His followers.

S. NALLATHAMBI, *Pastor*.

KAMBAM CHURCH.

There were in the pastorate 8 persons added to the church on profession of faith, 3 suspended members restored, 13 children baptized, 14 marriages solemnized and 30 children born, 19 families containing 41 souls joined different congregations renouncing heathenism and Romanism.

In addition to the ordinary efforts made in regard to promote the Christians in Scripture knowledge I gave this year a prize examination in which 33 candidates passed out of the 140 who were earnestly learning the Epistle of James, the fixed prize lesson. The first class which contained 15 persons had thoroughly committed to memory the five chapters of the Epistle. I approved above all, a blind boy and a heathen young man who recited in the first class and some uneducated old women who recited in other classes. Three interesting essays prepared by 3 Christians were read at the examination.

As for pushing on the extension of my field I made this year several tours to the neighbouring Periyar hill villages; in one of which 16 families of Paliars, a hill tribe, have forsaken their false gods and accepted Christ as their God and Saviour; in four other places some old Christians numbering 27 families that have come from different parts of the country joined my congregations and contributed for my service; and in the two camps of the Periyar Project I have endeavoured to have the Sunday services conducted by our Christians and to have a place of worship erected by subscription. For visiting the old congregations and the above-mentioned new places and for attending business meetings I have travelled this year 1,455 miles and stayed 191 days out of home.

Our Bible woman who is living in the midst of Hindus enjoys the means of grace without persecution and they make no hindrance to her work which is done only among her own women.

I feel much indebted to the European gentlemen and native friends living in Peermadai and Periyar Hills for they appreciate my work and as token of their sympathy contribute for Gospel purposes.

S. ISAAC, *Pastor*.

KODAIKANAL CHURCH.

Until the present year Kodaikanal has been a portion of the Periakulam station, no separate establishment having been provided for carrying on mission work on the hills. Something has been done but the larger and more attractive work on the plains has hitherto absorbed the greater attention of the mission. This year a missionary has been given to it and systematic work has been inaugurated. Besides the native pastor, 2 catechists, 4 teachers and a Bible woman have been employed and mission work has been commenced in the hill villages. There are now 201 members in the Kodaikanal congregation of whom 92 are communicants, 5 have been admitted to the fellowship of the church and 11 children were baptized during the year. The usual average Sabbath attendance is from 50 to 80 and in the full season the church is overflowing. When the Lord's Supper is administered there are often as many as 75 to 80 communicants.

On Thursday of each week a meeting for women is held in the mission school-house conducted by Mrs. Noyes. The women

come together, read over, and make remarks upon a chapter in the Gospels. In this way they have finished the Gospel of John and have gone through half of Luke. They also question each other on the sermon of the previous Sunday and hear the report of the Bible woman. Several prayers are offered and a collection is taken up for evangelical work among women.

The Bible woman who works under the superintendence of Mrs. Noyes seems well qualified for the work. There are now 9 persons under her instruction, 80 houses have been visited and 185 persons have heard the Gospel message from her. Besides a school of 32 pupils, boys and girls at Kodaikanal centre, we have a small school at Villupatti and a day and night school at Pannaikadu, 20 miles distant, and we have commenced a small congregation and a school at a village about three miles distant where there are 8 Christian families containing 25 souls. For the purpose of a prayer-house and a school-room they put up a thatched building at the cost of Rs. 30. Half of the cost having been given by the mission. At the dedication there were two baptisms and one marriage was solemnized. The people all come together at Kodaikanal at communion seasons and on other special occasions. We have collected during the past year by subscription, Sunday collections and gleanings about Rs. 250 towards the support of the pastor.

A. G. ROWLAND, *Pastor.*

MADURA EAST CHURCH.

Looking back upon the past year we cannot but exclaim "Thank God for all his goodness." I was ordained and installed pastor over this church on the 17th of January last. I am glad to be able to report that the church is steadily progressing. A Hindu family consisting of a mother and two children came over to us from heathenism. Though her faith has been severely tried by the death of one of her children and the severe illness of the other, a boy of about 16 years of age, she has stood firm and survived these shocks. The son also is now admitted into the church. We commemorated the dying love of our Saviour seven times during the year. On the first occasion we enjoyed the sacred feast with the members of the West Gate church. Dr. March and Rev. Mr. Porter of America, we are glad to say

were then present and took part in the communion services. On another occasion we had the great pleasure of admitting in addition to the Hindu mother already referred to, twelve girls, four belonging to the congregation and eight to the boarding school at the place. Street preaching has been carried on in the same lines as in previous years. During the Chittrai festival a strong contingent of Christian workers from the neighbouring stations re-inforced us in Madura and much work was done proclaiming the Gospel to thousands that crowded to hear us. Much opposition arose against our preaching and hundreds of hand-bills, violently assailing Christianity and Christians, were distributed by some Hindu preachers and their party. Since then I am glad to say that the opposition has worn away.

E. YESADIAN, *Paster.*

MADURA WEST CHURCH.

I praise God for His infinite mercy in having protected my congregation and myself during this year. Every morning at 6.30 o'clock throughout the year we have been able to conduct a prayer-meeting in the church. In the latter part of the year many women also were able to attend these meetings. These meetings proved to us to be a source of much blessing and happiness. From last September we began to hold an evening service on Sundays and by the grace of God the attendance has been large. The contribution of my congregation towards the support of the church is encouraging. The contributions to the Evangelical Society and to the Madras Bible Society, I am glad to say, were cheerfully given. Forty rupees to the former and Rs. 9-9-0 to the latter. The spirit of benevolence is growing in some. For instance, one, contributed Rs. 42 for two wall almirahs, another presented a communion cup. In kaliam that were broken on Christmas day about Rs. 25 was collected.

I am praying for success in my work and that I may labor with more earnestness and zeal.

S. MATHURANAYAGAM, *Paster.*

PASUMALAI CHURCH.

In writing this report it is necessary to state that the young

men of the College here, form the bulk of this church and that such as do not belong to Madura Mission churches are excluded from the statistics. Here are also some Christians belonging to this church in the neighbouring villages of Sikkandamalai, Kilanery and Sakilipatti. Thus taken, there were in the last year 252 people in the congregation and 146 communicants in the church. Twenty-two young men of the College were admitted to the church on profession of faith and of these 16 were persons baptized in infancy, 4 from the Romanists and 2 from the heathen. One of the latter has been persecuted for his change of religion. Of the old members of the church one was suspended for marrying a heathen wife with heathen ceremonies. There were a good many applicants for admission to the church, but they were put off till they could show signs of real conversion. The Sunday-school attendance was pretty large and regular and the Gospel of St. John was studied through very carefully.

The congregation at Sakilipatti was under the care of the evangelist who is supported by the Y. M. C. A. This association prospers and superintends the evangelist through its "Look out Committee." Mrs. Washburn has been doing throughout the year a good work among the women and children of the four villages. Of two Bible women employed here, one is stationed at Sakilipatti and the other who resides at Pasumalai goes out regularly to Sikkandamalai, Vilachery and Palanganattam, teaching Brahmins and other high caste women to read and to commit to memory Scripture verses. The women of Pasumalai with Mrs. Washburn as their leader meet together twice in the week for prayer and for keeping up their interest in the work of the Bible women.

A. BARNES, *Pastor.*

MALLANKINARU CHURCH.

I have been doing the Lord's work at the station church and in Mallankinaru and the villages close by it. The number in the congregations is 579, of whom 116 are communicants. The communion service was administered 18 times during the year. Twenty-eight persons were admitted to the church, and 21 children baptized. The Christians in my charge attend worship regularly and contribute liberally to the church. Many of them talk with

the heathen about Jesus. A Christian family at Karianenthal collected about Rs. 32 by paying the thirtieth part of their income to the Lord. They also promised to give Rs. 200 towards the building of a new church there. A young man of the same village is a means of bringing his heathen relatives to Christianity. There are many encouraging points like these which deserve attention. Many investigate the truth of the Gospel. Sometimes parents with their children bring special offerings to the church.

I am led to think that they are very near to Christ. May the Lord bless the work done both among the Hindus and Christians.

A. PERUMAL, *Pastor*.

POMMANPATTI CHURCH.

There are 143 souls under my pastoral care. A good many of them have gone to Kandy and Penang to get work. No one has been newly admitted into the church this year. The Christians have advanced much in spiritual things. They have cheerfully contributed for my support and other purposes. There has been some disunion among the Christians which I believe will soon disappear. It is a sad thing to say that the church building still stands incomplete. We are praying to God for the means to complete it and also to add to our membership many of such as shall be saved.

M. DEVASAGAYAM, *Pastor*.

BATTALAGUNDU CHURCH.

During the year 7 persons have been admitted to this church on profession of faith. Five of them have come from heathenism, 11 children have been baptized during the year, and 6 marriages solemnized. We have had seven communion seasons, one in a village congregation, and 2 deaths, one of an aged woman who passed away peacefully in a heathen village where her relatives are testifying for Christ the only Saviour. Palaniyandi Servai aged 96 years is trusting in the Lord Jesus and for the past six months, forsaking all his innumerable gods which were venerated by him from his 16th year, spends an hour daily in his evening

worship. Much prayerful effort is made for the growth of this church and we have strong hopes of success.

A. PITCHAIMUTTU, *Pastor.*

PALANI CHURCH.

Five families comprising 23 souls have joined the congregation of Thumbalapatti during the year to whom a catechist has been sent so as to preach and teach the schools day and night. Four Bibles have been purchased by the school boys of Manjanakanpatti in the month of November. A new church building has been erected in the town of Palani, which costs Rs. 2,567. One Palanisami Kavaudar, revenue maniarar of Paliampatti, gave a donation of Rs. 5 to the building when he received a Bible. Six persons have united with the church during the year and 5 children were baptized. I have made tours among the villages in the station staying a day or two in each village. With 8 or 10 mission helpers I have conducted itineraries this year and the Gospel has been preached to about 6,040 persons in 96 villages.

A. DAVID, *Pastor.*

DINDIGUL CHURCH.

During the absence of Dr. and Mrs. Chester in America, the charge of this large station has been placed under the Rev. H. C. Hazen, whose kind supervision has been very helpful to the cause. Though the stay of Mrs. Hazen was short, yet she manifested such devotion to the work of the Bible woman, as to create a favorable impression on the hearts of the Hindu women under instruction. I am glad to mention that this work is steadily growing. It is a matter of warm gratitude to our Heavenly Father, that, in answer to our prayers, Dr. and Mrs. Chester have returned to live and labor with us, with fresh health and spirit.

Though I cannot report any general quickening of the Holy Spirit, in this congregation, yet, the lives of some members have been exemplary. One of them manifests unusual desire to preach about his dear Saviour, in and out of the town, while pursuing his other duties. Three other members have rendered

valuable assistance by gleanings missionary news, from papers, and by giving them out in the monthly meetings.

My visits to the adjacent villages to preach and to give tracts, have been more frequent than in any previous year.

In my weekly meeting with the students of the C. V. E. S. Normal School, the young men have been so trained as to quote verses from the Bible, on subjects previously given.

This church, besides supporting their pastor, have liberally contributed this year Rs. 40-15-10 to the Madras Bible and Tract Societies, against Rs. 28-13-0 of last year.

About 6 Tamil Bibles were bought by Hindus and Mohammedans. A Hindu vakil besides purchasing a Bible, expresses his wish to buy as many Tamil commentaries on the Bible and as many Biblical treatises, as can be had.

J. COLTON, *Pastor*.

NORTH AND WEST CONGREGATIONS, DINDIGUL.

I am very glad to see that the members in these congregations are more regular in attending the Sunday services, and earnest in committing to memory, and reciting the Scripture verses than the last year. Old men, too, both men and women, have taken an interest in singing. Having understood that some chief members tried to win the souls of their relatives to Christ, I encouraged them unceasingly in their attempt so that they might not become wearied in well doing. They care for their own prayer-houses and contribute things and build them. The money collected for the support of the pastor and catechists was Rs. 87. A prayer-house was dedicated in Pappankulam. Twenty souls were added. In a village the members are tiling the prayer-house, removing the thatched roof. There are three villages on the adjacent hills, namely, Adalur, Periyur and Puliyangali. The congregations in these villages, too, are regular in coming to the services and in giving contributions. The Christian coolies who go up the hills are gathered together on Sundays, and prayer-meetings and preaching are held for them.

A. SAVARIMUTTU, *Pastor*.

ARUPPUKOTTAI CHURCH.

I have been blessed with comfort in the prosecution of pastoral duties.

When I look back on the last ten years' work at Arup pukottai it is very encouraging to me. The congregation number is increased from 75 to 221 and the church-members from 13 to 92.

At Paliampatti 7 families have contributed nearly 100 Rs. for the construction of a new church building.

At Kovilankulam the Hindus contributed Rs. 60 and built a school and house for our mission. In my circle I can say that all the agents are working in the vineyard with industry except two. Lectures have been delivered to Hindus and Mohammedans in various parts of the town. The want of large rooms is most felt. The Scripture truths are illustrated with the magic lantern by our missionary. Six Bibles and 4 New Testaments with Psalms were sold to Hindus.

Several persons were added by profession and 15 children by baptism.

As the head quarters of the station is to be transferred to Arup pukottai I hope for greater success in the future than in previous years.

Y. S. TAYLOR, *Pastor.*

WEST KARISAKULAM CHURCH.

There are now 466 members connected with these two churches of whom 156 are church-members. I have administered the Lord's Supper in the congregations connected with these two churches 16 times; fifteen have been taken in to the church on profession of faith; 18 children have been baptized and three marriages have been solemnized. I have attended one itineracy this year. Two church buildings have been dedicated. My wife once came with me to the village congregations and held meetings for women. The Lord has been with us and blessed us.

M. EAMES, *Pastor.*

TABLES.—No. I.
Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.							Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attend- ance.	Sabbath Schools.	Sabbath School Attend- ance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.								
		Ordnained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Total.																	Station Purposes.	Other Purposes.	TOTAL.						
Madura	1834	2	10	2	15	23	14	66	18	16	170	242	406	818	43	24	10	9	560	20	835	130	117	175	1254	6	1	198	11	61453	1	7	
Dindigul	1835	3	14	2	1	36	7	63	65	29	509	453	673	1635	16	50	18	14	1110	2	175	278	112	201	819	12	7	90	1	8	909	14	3
Tirumangalam	1838	1	19	2	1	13	2	38	55	35	467	397	638	1502	60	40	23	25	887	6	225	242	76	128	888	3	4	90	11	0	978	14	4
Tirupuvanam	1838	1	8	1	1	3	2	16	14	13	108	112	144	364	52	8	6	6	215	7	125	33	18	38	161	14	5	53	5	4	215	3	9
Pasumalai	1845	2	3	1	2	13	2	23	4	2	199	32	62	293	53	11	3	2	235	1	200	195	18	24	250	0	0	140	0	0	390	0	0
Periakulam	1848	3	15	1	1	27	6	53	48	39	643	739	1189	2571	35	79	35	39	1309	42	697	272	75	173	1129	13	4	49	14	6	1179	11	10
Mandapasalai	1851	3	25	1	1	16	9	52	98	54	720	695	1078	2493	179	66	23	13	1200	41	700	291	108	173	1013	0	0	177	8	0	1190	8	0
Battalagundu	1857	2	9	3	2	14	8	38	30	19	198	239	454	891	95	21	10	14	542	25	456	119	74	178	249	2	1	83	11	10	332	13	11
Melur	1857	0	3	2	4	13	2	24	7	5	40	41	108	189	12	9	1	2	142	9	192	36	22	26	235	1	4	30	0	0	265	1	4
Palani	1862	1	12	1	3	18	13	48	20	13	147	149	352	648	39	17	12	4	469	15	432	62	41	82	172	3	6	66	4	2	238	7	8
Manamadura	1864	0	9	1	3	9	2	24	22	9	103	118	210	431	25	15	12	11	315	3	75	34	24	42	74	0	10	48	9	8	122	10	6
Kodaikanal	1867	1	2	0	1	4	1	9	3	2	66	73	62	201	23	11	3	3	180	1	40	49	35	14	250	0	0	12	0	0	262	0	0
Total ...	...	19	129	17	35	189	65	454	384	236	3370	3290	5376	12,036	162	351	158	142	7164	172	4152	174	1720	1254	6497	9	6	1040	13	8	7538	7	2

No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	ADDITIONS.							LOSSES.							Gain, or Loss.	Gain, or Loss by Stations.	Present Membership Do.	Children baptised this Year.	Baptised Persons in Cong. not Communicants.
				By Profession.				Total by Protes- tion 1888.	From Heathen.	Dismissed to Madura Mission Churches.	Suspended.	Fcommunicated.	Struck from Records.	Deaths.	Total.							
				Baptised in In- fancy.	From Romanists.	From Letter from Madu- son 1888.	From other Missions.									Restored to Church Privileges.	Total.					
Madura	Madura Station	Rev. S. Mathurama- yagam	1834	85	370 12 3	1869	1	1	1	12	10	4	1	15	3	107	..	107				
Madura	Madura West	Rev. E. Yesadian ..	1868	117	478 8 5	1887	2	5	2	7	24	2	2	1	6	1	90	389	6 157			
Madura	Madura East	Rev. J. Colton	1872	258	407 14 3	1887	15	18	1	15	19	3	3	1	4	4	26	169	169			
Dindigul	Dindigul	" A. Clark	1872	157	444 0 0	1872	16	18	1	16	19	3	3	1	4	4	26	169	169			
Dindigul	Pukalappatti	"	1872	35	58 0 0	1872	4	4	1	4	13	2	2	1	3	3	12	221	8 125			
Tirumangalam ..	Tirumangalam Station ..	Rev. A. Perumal	1855	144	329 9 3	1855	9	9	1	9	14	1	1	1	3	3	12	221	8 125			
Tirumangalam ..	Mallankuram	"	1855	122	427 7 4	1855	13	14	1	13	15	2	2	1	3	3	12	221	8 125			
Tirumangalam ..	Trinity	"	1855	84	221 23 9	1855	2	2	1	2	6	1	1	1	3	3	6	47	9 195			
Tirupuvanam ...	Station	Rev. A. Barnes	1871	108	215 3 9	1871	2	2	1	2	16	3	1	1	4	4	6	47	9 195			
Pasumalai	Andipatti	"	1859	146	390 0 0	1859	17	17	1	17	20	1	1	1	3	3	108	136	8 135			
Petikulam	Bodinaikur	" E. Seymour	1858	106	248 2 11	1858	6	6	1	6	7	1	1	1	3	3	16	136	8 135			
Petikulam	Kumbam	" S. Isaac	1856	84	142 15 6	1856	3	3	1	3	7	1	1	1	3	3	16	136	8 135			
Petikulam	Kottaimed	" S. Nallathambi	1883	157	323 3 4	1883	6	6	1	6	9	2	2	1	6	6	16	136	8 135			
Petikulam	Kovilapuram	" C. Williams	1858	89	263 8 5	1858	7	7	1	7	8	4	4	1	3	3	15	616	9 159			
Mandapashlai ..	Madapasalai Station ..	"	1851	73	53 5 5	1851	2	2	1	2	5	2	2	1	6	6	8	69	8 69			
Mandapashlai ..	Paralechi	"	1855	102	199 10 0	1855	3	3	1	3	6	1	1	1	3	3	7	63	7 63			
Mandapashlai ..	Velnurani	"	1855	40	57 8 0	1855	2	2	1	2	6	1	1	1	3	3	6	100	6 100			
Mandapashlai ..	Karisakulam East	Rev. D. Christian	1860	58	70 0 0	1860	16	16	1	16	20	1	1	1	3	3	7	43	7 43			
Mandapashlai ..	Karisakulam West	" M. Eames	1870	52	45 12 0	1870	4	4	1	4	11	1	1	1	3	3	6	13	6 13			
Mandapashlai ..	Kanjampatti	"	1858	75	57 8 0	1858	7	7	1	7	7	1	1	1	3	3	6	62	6 62			
Mandapashlai ..	Parasalar	"	1858	14	41 19 0	1858	10	10	1	10	11	1	1	1	3	3	12	107	12 107			
Mandapashlai ..	Sevalpatti	Rev. M. Thomas	1873	37	43 0 0	1873	14	15	1	14	15	6	6	1	3	3	11	67	11 67			
Mandapashlai ..	Aruppinkottal	" Samuel Taylor	1883	110	208 0 0	1883	1	1	1	1	28	2	2	1	3	3	1	27	1 27			
Batalagundu ...	Batalagundu Station ..	" A. Pichamuttu	1884	143	264 0 0	1884	1	1	1	1	14	2	2	1	3	3	13	124	13 124			
Batalagundu ...	Ammapatti	"	1872	117	192 0 6	1872	1	1	1	1	5	7	7	1	3	3	15	147	15 147			
Batalagundu ...	Shukkuvurpatti	"	1872	71	81 9 9	1872	8	8	1	8	11	1	1	1	3	3	10	159	10 159			
Batalagundu ...	Ponnamatti	Rev. M. Devasagayam ..	1877	60	50 0 7	1877	1	1	1	1	12	1	1	1	3	3	5	90	5 90			
Batalagundu ...	Chanderpuram	"	1878	23	18 0 0	1878	4	4	1	4	6	1	1	1	3	3	7	71	6 71			
Melur	Station	"	1857	52	203 1 4	1857	1	1	1	1	28	2	2	1	3	3	3	19	3 19			
Palani	Station	Rev. A. David	1886	122	238 7 8	1886	2	2	1	2	8	1	1	1	3	3	4	52	4 52			
Manamadura ...	Station	"	1864	59	122 10 6	1864	1	1	1	1	7	2	2	1	3	3	2	112	5 112			
Kodaikanal	Kodaikanal	" A. G. Rowland	1868	92	262 0 0	1868	3	3	1	3	5	1	1	1	3	3	6	69	6 69			
Total				5439	7638 7 2	5439	93	93	185	216	86	49	36	497	1081	31	910	8480	930 6710			

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.				WORK OF EVANGELISTS FOR HINDUS.				WORK OF THE BIBLE WOMEN.							BOOK DISTRIBUTION.											
	Number of Itineracies	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate Villages visited.	Hearers.	No. of Villages visited.	No. of Hearers.	No. of Bible Women.	No. of Persons under Instruction.	Do. received this year.	No. of separate Houses visited.	No. of Hearers.	No. of Bibles sold & given	No. of Test. do. do.	No. of Bible Portions sold and given	Amount Realised for Scriptures and Portions.	No. of Tracts and Handbills.	School and other Books.	Amount Realised for Tracts and Books.	Total OF RECEIPTS.					
Madura	3	14	92	2	529	375	15,516	810	25,532	15	959	274	653	24,378	46	32	300	Rs. 18	4	25000	2100	Rs. 101	2 11	Rs. 120	0 3		
Dindigul	3	14	73	12	438	575	28,575	515	9,180	1	30	39	160	4312	24	52	408	24	7	20000	989	107	2 0	131	9 9		
Tirumangalam	3	4	14	...	105	103	6,362	375	10,518	1	30	17	406	2987	40	57	303	23	5	4848	1645	95	2 3	118	7 8		
Tirupuvanam	1	1	5	...	5	25	5,166	166	5,308	1	31	14	283	2826	10	10	120	7	14	7	4430	389	18	15	26	13 10	
Pasunalai	3	6	14	...	328	40	3,360	...	.....	2	76	103	59	2012	24	19	302	16	3	5432	322	15	10	3	31	13 6	
Periakulam	8	13	48	2	276	213	23,726	291	10,840	1	44	4	52	1315	23	29	139	23	15	6	3585	947	155	9	179	9 3	
Mandapasalai	6	17	48	6	359	369	22,166	512	11,193	1	27	9	250	2590	44	28	113	26	8	0	2311	598	135	8	162	0 4	
Battalagundu	8	10	44	...	334	366	14,390	601	31,243	2	14	3	259	8543	21	29	147	18	15	6	1352	1177	123	15	5	142	14 11
Méiur	9	15	38	8	249	151	11,781	777	34,390	4	97	33	316	4765	18	5	35	8	15	6	2503	585	171	13	8	180	13 2
Palani	2	8	13	...	72	96	6,040	150	3,881	3	142	38	328	8312	16	8	90	9	13	0	3603	1203	141	14	10	151	11 10
Manamadura	1	5	10	...	90	98	3,507	255	1,467	3	80	30	98	7062	...	1	166	0	0	0	2075	...	24	9	10	24	9 10
Kodaikanal .....	...	...	...	...	12	6	805	...	.....	1	9	9	80	185	...	...	...	0	0	0	858	38	7	12	6	7	12 6
Total...	52	107	399	30	2797	2417	141,474	4452	143,552	35	1539	573	2944	69,787	266	270	2123	178	15	10	75,997	9,993	1099	5	0	1278	4 10

No. IV.

Statistics of Educational Work.

NAME OF STATION.	PASUMALAI INST., MAD- URA GIRLS NOR. SCH. HIGH AND MIDDLE SCHOOLS.										STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.				Fees from all Schools.	Rs. A. P.		
	No. of Teachers.	Theological Students.	Normal Students.	Students on Roll in Col. Dept.	Students on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils recd. in 1888.	No. of Pupils left in 1888.	M. Pup. on Roll in Mid. Dep.	M. Pup. on Roll in Prim. do.	F. Pup. on Roll Middle do.	F. Pup. on Roll Prim. do.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Grand Total on the Rolls of all Schools.									
Madura Fem. Nor.	7	27	-	-	-	47	63	137	-	11	9	-	-	-	-	-	-	-	8	41	240	23	263	304	23	263	304	15	339	1041	3991	12	2					
Boys H. School...	13	-	-	-	-	52	94	115	261	29	27	4	107	53	160	659	31	659	850	1	4	63	1031	1	4	63	1031	1	4	63	1031	1602	12	0				
Dindigul	7	-	-	-	-	"	28	60	88	2	3	2	23	16	18	12	30	4	24	83	83	107	1	2	26	166	175	1	6	175	1	6	175	1	6			
Tirumangalam...	-	-	-	-	-	"	"	"	2	3	-	13	26	16	17	33	6	3	84	2	2	86	97	1	30	127	6	8	6	8	6	8	6	8				
Tirupuvanam ...	15	20	60	94	161	88	400	400	-	1	3	2	9	12	15	27	2	2	2	29	1	26	455	2	29	1	26	455	2	29	1	26	455	4255	0	0		
Pasumalai.....	-	-	-	-	-	"	68	82	2	3	1	45	19	26	15	51	36	126	213	51	264	390	1	2	47	570	170	12	1	170	12	1	170	12	1	170	12	1
Periakulam	-	-	-	-	-	"	"	"	1	2	3	1	45	19	26	15	51	36	126	213	51	264	390	1	2	47	570	170	12	1	170	12	1	170	12	1		
Mandapasalai ...	3	-	-	-	-	"	14	68	82	2	3	1	45	19	26	15	51	36	126	213	51	264	390	1	2	47	570	170	12	1	170	12	1	170	12	1		
Battalagundu.....	-	-	-	-	-	"	"	"	1	3	1	16	22	"	14	32	46	13	34	10	44	306	17	323	367	3	3	71	484	234	8	5	234	8	5			
Mélur.....	7	-	-	-	-	23	57	80	1	2	1	13	22	7	16	23	23	4	6	14	2	16	73	2	75	91	1	2	34	228	526	3	7					
Palani.....	2	-	-	-	-	11	14	25	1	1	2	1	34	"	28	6	34	18	14	9	62	20	72	473	35	508	580	1	3	58	697	197	4	10				
Manamadura	-	-	-	-	-	"	"	"	-	6	9	2	14	"	"	"	"	3	17	153	49	202	219	2	2	54	273	263	1	0	263	1	0	263	1	0		
Kodaikanal	-	-	-	-	-	"	"	"	-	4	4	1	8	"	"	"	"	10	18	62	"	62	80	"	"	80	"	"	"	"	80	"	"	23	5	0		
Total.....	54	74	760	146	378	435	1073	1073	15	81	32	148	26	129	148	251	141	125	30	476	195	671	2751	238	2992	3663	18	37	788	5777	11,221	6	5					

Donations.

The following donations, received by those
under whose names they are severally specified,
are thankfully acknowledged.

REV. J. E. CHANDLER.

For Educational Work.

			Ra.	A.	P.
Woburn Y. M. C. A. for Anthony	...	...	29	2	5
Upton Mass. Y. P. S.	...	...	43	7	6
Topeka Kansas Mission Band	...	...	58	4	10
By Cheque on Honkong Bk....	...	...	44	12	5
Bill of exchange Brown Shipley & Co.	...	...	56	11	11
Miss A. Gilman (\$25)	...	...	73	0	0
Miss Susan Howland	...	...	5	0	0

MISS G. A. CHANDLER.

For Educational Work.

Miss Hall (\$25)	...	...	...	74	4	0
Northfield Seminary (\$25)	...	...	...	74	4	0
Miss Drury (\$25)	...	...	...	72	14	0
From Boffalo, for Rayappan	...	...	...	43	11	7
Chicago Band for Christmas treat.	24	10	9
Rev. J. T. Noyes for girls	60	0	0

For Evangelist.

Olivet Church (\$40)	116	0	0
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REV. G. H. GUTTERSON.

For Melur Station.

Mrs. F. Clarence Smith, Prize for Women's Bible examination	10	0	0
Mrs. Bliss, Lexington, Mass. (\$5)	...	...	...	14	6	0.

	Rs.	A.	P.
M.R.Ry. M. Strinivasa Row Avargal, Deputy Collector for prizes for thief caste boys in Middle School	10	0	0

For Manamadura Station.

J. Twigg, Esq.	5	0	0
Rev. A. H. Burnell	89	11	9
G. H. Ray, Esq.	42	5	8
Miss Moores, Newburgh, N. Y.	29	5	11
Miss Gilbert, Mills Seminary Park, Cal.	45	3	9
Rev. A. H. Burnell, for helpers	36	3	0
Through Rev. A. H. Burnell for Manamadura Church	394	5	2

REV. H. C. HAZEN.

Miss Cora A. Cook for Bible woman and village schools	\$74.21		
L. D. Hurd Holly, N.Y., for new church	80.21		
A. S. Salsbury do. do.	25.00		
Friends in do. do.	24.30		
Mrs. Capron do. do.	7.00		
S. S. Class of L. D. Hurd do.	19.00		
Mrs. Capron for Girls Boarding School and village catechist	50.00		
Broadway Tabernacle N.Y. Young Ladies Missionary Society for Bible woman ...	35.00		
D. L. Moody for Bible woman	35.00		
Miss Surgenbilt for village schools	15.00		
Mrs. Brander for Girls Boarding School	5	0	0
S. S. at Holly, N.Y., for student at Pasu- malai village school	39.00		

REV. J. P. JONES.

For Madura High School Building.

J. Ryan, Esq. for Sivaganga Lessees	500	0	0
M.R.Ry. M. Alagirisamy Nayadu Avargal	150	0	0
Zemindar of Gandamanayakanur	150	0	0

					Rs.	A.	P.
Hon. P. P. Hutchins	...	...	...	...	100	0	0
„ H. S. Thomas...	...	...	...	...	100	0	0
H. H. The Maharaja of Travancore	...	...	...	...	100	0	0
M.R.Ry. R. Subbaiyar Avargal	...	...	...	...	100	0	0
Hon. S. Subramaniya Aiyar Avargal	...	...	...	...	50	0	0
E. Turner, Esq.	...	...	...	...	50	0	0
M.R.Ry. L. Narasimachariyar Avargal...	...	...	...	...	50	0	0
„ P. Kotasami Tevar Avargal	...	...	...	...	50	0	0
Bodinayakanur Zemindar Avargal	...	...	...	...	50	0	0
M.R.Ry. Andiyappa Chettiyar	...	...	...	...	30	0	0
Robert Fischer, Esq.	...	...	...	...	25	0	0
T. M. Scott, Esq.	...	...	...	...	25	0	0
M. Strinivasa Row Avargal	...	...	...	...	25	0	0
Rev. Hector Macduff	...	...	...	...	10	0	0
C. Dunell, Esq.	...	...	...	...	10	0	0
James Rice, Esq.	...	...	...	...	10	0	0
M.R.Ry. M. Tillanayagam Pillai Avargal	...	...	...	...	10	0	0
„ S. Gopalachariyar Avargal	...	...	...	...	10	0	0
„ M. Venkatasamy Nayadu Avargal	...	...	...	...	10	0	0
A number of small Subscriptions	...	...	...	...	117	0	0

For Other Objects.

T. Weir, Esq.	...	...	...	...	50	0	0
Rev. H. Macduff	...	...	...	...	25	0	0
Hudson, Ohio S. School (£2)...	...	...	...	...	28	14	0

REV. J. C. PERKINS.

Miss A. Deering	...	...	...	...	43	0	0
Miss Smith	...	...	...	...	43	0	0
George L. Beaver, Esq.	...	...	...	...	30	0	0
A friend in East Saginaw Michigan	...	...	...	...	59	0	0
Mrs. Samuel Perkins	...	...	...	...	50	0	0
Faith church, mission band	...	...	...	...	88	0	0

REV. J. E. TRACY.

For Educational Work.

Mrs. E. W. Clark, Lithopolis, Ohio, U. S. A.	...	145	0	9
Cong. S. S., Williamstown, Mass., do.	...	146	9	3

	Rs.	A.	P.
Miss M. B. Woodcock, Williamstown, Mass., U.S.A.	76	8	9
Mrs. Lincoln, do. do. do.	76	8	9
Mr. Frank Mather, do. do. do.	76	8	9
Mr. Barnes, do. do. do.	76	8	9
A lady in Boston through Mrs. S. B. Capron ...	71	10	3
Miss Annie L. Hyde, Norwich, Conn., U. S. A. ...	74	9	8
Infant class in Schenectady New York ..	53	4	0

For Dispensary Building.

Plymouth Church S.S., Brooklyn, L. I., U.S.A. ...	219	13	7
Miss Laura R. Watson, do. do., do. ...	72	13	10
Buckingham Chapel S.S., Norwich, Conn., do. ...	76	8	9

For Palavanattam Church.

Friends in S. Mass., through Rev. J. Herrick ..	25	0	6
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For General Work.

Mrs. S. B. Capron, Roxbury, Mass., U. S. A. ...	42	12	9
Miss M. F. Andrews, Milbury, do. do. ...	72	13	10

For the Aid of the Poor.

Miss M. F. Andrews, Milbury, Mass., U. S. A. ...	29	7	8
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REV. G. T. WASHBURN.

Miss L. Alden, Randolph, Mass., -U. S. A. ..	14	4	10
Mrs. DeForest, Talladega, Alabama, do. ...	28	9	9
„ Jenkins, Kilbourne City, Wis., do. ...	159	10	9
Through Mrs. Capron, Boston, do. ...	143	4	6
Chicago Seminary ... do. ...	112	12	10
Miss Whitman DesMoines, Iowa, do. ...	29	2	5
Mr. F. E. Dougall, Montreal, Canada ...	91	14	0

For Scholarship.

Mrs. L. Grimes, Canandaigua, N.Y., U.S.A.	\$100
Mrs. U. M. Placc, Gloversville, do. do.	50
Mrs. E. Fry, do. do. do.	50
Other Friends, do. do. do.	70.90

Synopsis of Stations.

Madura 1834.

Rev. J. P. Jones, Mrs. J. P. Jones, Rev. F. Van Allen, M.D.,
Mrs. F. Van Allen, Miss Eva M. Swift, Miss Mary P. Root, M.D.,
Miss Hattie A. Houston, Miss Dencey S. Root.
Rev. E. Yesadian, pastor of East Church; Rev. S. Mathura-
nayagam, pastor of West Church.
10 catechists, 2 evangelists, 23 teachers, 15 Bible women.

Dindigul 1835.

Rev. E. Chester, M.D., Mrs. E. Chester, Miss M. M. Root, Miss
Carrie S. Bell.
Rev. J. Colton, pastor of Dindigul Church; Rev. A. Clark, pas-
tor of Pukailaipatti Church; Rev. A. Savarimuttu, evangelist.
14 catechists, 2 evangelists, 36 teachers.

Tirumangalam 1838.

Rev. J. E. Tracy, Mrs. J. E. Tracy.
Rev. A. Perumal, pastor of Mallankinara Church.
19 catechists, 1 evangelist, 13 teachers, 1 Bible woman.

Tirupuvanam 1838.

In charge of Rev. J. E. Tracy.
Rev. G. Vethanayagam, acting pastor of Church.
8 catechists, 1 evangelist, 3 teachers, 1 Bible woman.

Pasumalai 1845.

Rev. G. T. Washburn, Mrs. G. T. Washburn, Mr. D. S. Herrick.
Rev. A. Barnes, M.A., pastor of College Church; Rev. W. A.
Buckingham, teacher.
3 catechists, 1 evangelist, 13 teachers, 2 Bible women.

Periakulam 1848.

Rev. J. S. Chandler, Mrs. J. S. Chandler.
Rev. S. Isaac, pastor of Kambam Church; Rev. E. Seymour,
pastor of Bodinaikanur Church; Rev. C. Williams, pastor of Kot-
taimedu Church; Rev. S. Nallathambi, pastor of Kombai Church.
15 catechists, 1 evangelist, 27 teachers, 1 Bible woman.

Mandapasalai 1851.

Rev. J. C. Perkins, Mrs. J. C. Perkins, Miss M. R. Perkins.

Rev. D. Christian, pastor of East Karisakulam Church; Rev. M. Eames, pastor of West Kariskulam Church; Rev. M. Thomas, pastor of Sevalpatti Church; Rev. Y. S. Taylor, pastor of Aruppukottai Church.

25 catechists, 1 evangelist, 16 teachers, 1 Bible woman.

Battalagundu 1857.

Rev. J. E. Chandler, Mrs. J. E. Cahndler, Miss G. A. Chandler.

Rev. A. Pitchaimuttu, pastor of Battalagundu Church; Rev. M. Devasagayam, pastor of Pommanpatti Church.

9 catechists, 3 evangelists, 14 teachers, 2 Bible women.

Melur 1857.

Rev. G. H. Gutterson, Mrs. G. H. Gutterson.

3 catechists, 2 evangelists, 13 teachers, 4 Bible women.

Palani 1862.

Rev. H. C. Hazen, Mrs. H. C. Hazen.

Rev. A. David, pastor of Palani Church.

12 catechists, 1 evangelist, 18 teachers, 3 Bible women.

Manamadura 1864.

In charge of Rev. G. H. Gutterson.

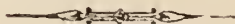
9 catechists, 1 evangelist, 9 teachers, 3 Bible women.

Kodaikanal 1867.

Rev. J. T. Noyes, Mrs. J. T. Noyes.

Rev. A. G. Rowland, pastor of Kodaikanal Church.

2 catechists, 4 teachers, 1 Bible woman.



General Summary of the Work of the American Board FOR 1888.

Missions ...	...	...	...	22
Stations ...	...	...	...	90
Out stations	...	...	...	960
Missionaries—male 167, female 286 ==	...	...	...	453
Of whom physicians male or female	...	...	...	15
Native helpers	...	...	...	2,607
Of whom preachers	...	...	...	614
Churches ..	...	...	...	336
Communicants	...	...	...	30,546
Added this year	...	...	...	4,388
Colleges, seminaries and high schools	...	...	...	59
Pupils in the same	...	...	...	3,947
Female boarding schools	...	...	...	59
Pupils in the same	...	...	...	3,068
Common schools	...	...	...	892
Pupils in the same	...	...	...	34,855
Total of pupils under instruction	...	...	...	42,733
Total receipts of the American Board \$667,289 = Rs. 2,000,000				

Post Office Address of the Missionaries.

REV. J. P. JONES	}	Madura.
MRS. J. P. JONES		
REV. F. VAN ALLEN, M.D.		
MRS. F. VAN ALLEN		
MISS E. M. SWIFT		
MISS M. P. ROOT, M.D.		
MISS D. S. ROOT		
MISS H. A. HOUSTON		

REV. E. CHESTER, M.D.	}	Dindigul.
MRS. E. CHESTER		
MISS M. M. ROOT		
MISS C. S. BELL		

REV. G. T. WASHBURN	}	Pazumalai.
MRS. G. T. WASHBURN		
D. S. HERRICK, Esq.		

REV. J. S. CHANDLER	}	Periakulam.
MRS. J. S. CHANDLER		

REV. J. C. PERKINS	}	Mandapasalai.
MRS. J. C. PERKINS		
MISS M. R. PERKINS		

REV. H. C. HAZEN ... Manamadura.

REV. J. T. NOYES	}	Kodaikanal.
MRS. J. T. NOYES		

REV. J. E. CHANDLER	}	On furlough in America.
MRS. J. E. CHANDLER		
MISS G. A. CHANDLER		
REV. G. H. GUTTERSON		
MRS. G. H. GUTTERSON		
REV. J. E. TRACY		
MRS. J. E. TRACY		
MRS. H. C. HAZEN		

